

Second Timothy 1:9

5-26-19

1. Earlier on the 14th of April I taught in part 2Ti 1:9 by way of the *Doctrine of Grace*.
2. Before we return to the *Doctrine of Grace*, I want to give you an opportunity to use 1Jo 1:9.
3. I also want to review some of that learned and then begin new material on page three but first let me give you an expanded translation of verse nine.

Expanded Translation

2Ti 1:9 remember Timothy, it was God who saved us and called us to a holy life -- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

Comments:

1. Grace has two basic connotations in Scripture.

1.1 Grace as it relates to salvation;

Joh 1:12 "Now as many as receive Him to them gave He power to become the Sons of God, even to them who believe on His name."

1.2 and Grace as it relates to the entire plan of God.

Rom 8:31 What, then, shall we say in response to this? If God is for us, who can be against us?

Rom 8:32 He who did not spare his own Son, but gave him up for us all -- how will he not also, along with him, graciously give us all things?

Rom 8:33 Who will bring any charge against those whom God has chosen? It is God who justifies.

Rom 8:34 Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life -- is at the right hand of God and is also interceding for us.

Rom 8:35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword ...

Rom 8:37 No, in all these things we are more than conquerors through him who loved us.

Rom 8:38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

Rom 8:39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

2. **Charis** is the most often used Greek word translated “grace.” It can be found more than 140 times in the New Testament.

3. Let's look at two uses of **Charis** found in the New Testament.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of **grace** and truth ...

Joh 1:17 For the law was given by Moses, but **grace** and truth came by Jesus Christ.

4. The ultimate Grace act of God toward mankind was that which came to be known as “the eternal life conference.” It was there God the Father announced His plan, the Son agreed to execute the plan and the Holy Spirit agreed to reveal the plan to mankind.

Isa 48:16 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

Isa 48:17 This is what the LORD says -- your Redeemer, the Holy One of Israel: "I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go.

5. Heb 5:8 describes the concept: The life of Christ is the manifest meaning of grace.

Heb 5:8 Although he was a son, he learned obedience from what he suffered

Heb 5:9 and, once made perfect, he became the source of eternal salvation for all who obey him

Heb 5:10 and was designated by God to be high priest in the order of Melchizedek.

6. Let's see what Lewis Sperry Chafer has set forth as seven fundamental facts about grace. I shall paraphrase this great expositor.

1. Grace is not withheld because of demerit.

1.1 This fact is most evident. Grace finds its greatest triumph and glory in human helplessness. Rom 4:6-7

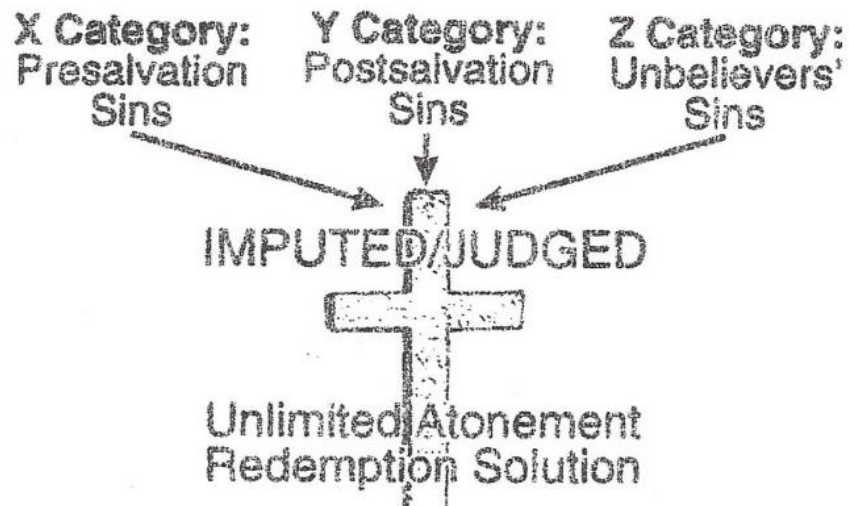
1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Sin is no longer an issue as far as salvation is concerned. There is no middle ground.

1.3 All questions of demerit have been banished. Thus, God is righteously free to exercise grace in every case.

2. Grace cannot be lessened because of demerit.

2.1 God cannot in grace do more for one who is more sinful, than for one who is less sinful. Christ on the cross has forever taken care of the sin problem. 1Jo 2:2; 2Co 5:15; Heb 2:9

2.2 The grace of God then is exercised in perfect independence of personal sin. All sins were judged and poured out on Christ and that is why today the issue is not sin but "what think you of Christ?"



3. Grace cannot incur a debt.

3.1 Grace, being unrecompensed favor, is necessarily unrecompensed as to past obligations, unrecompensed as to present obligations and unrecompensed as to future obligations.

3.2 God is no doubt elated when a believer uses the two power options and demonstrates divine good, but He remains unrecompensed. Why? Because salvation is a gift. Joh 3:16-17

4. Grace is not exercised in the just payment of a debt.

4.1 God owes us nothing. The human race at birth is under the divine judicial sentence of sin. It is obviously true that all men are sinners, both by nature and by practice. Rom 5:12-14

4.2 Mankind is guilty and thus all human merit has been disposed of absolutely and forever. There is no longer the slightest possibility a divine obligation exists toward any individual or groups of individuals.

5. Grace is never the over-payment of a debt.

5.1 In the Scripture, as in common usage, the word grace precludes any complications with other acts or issues however righteous and just. It is pure kindness, not the fulfilling of an obligation.

5.2 Divine grace then is never increased or decreased; it just is! It offers a standardized, unvarying blessing to every individual alike. The blessing is measureless since it represents in every case no less than all that God is free to do on the basis of the cross.

5.3 The sinner is never forgiven because God is big-hearted and remits the penalty, or waives His righteous judgments.

5.4 We now stand forever pardoned before God, not because God is gracious but because there is total redemption through the spiritual death of Christ.

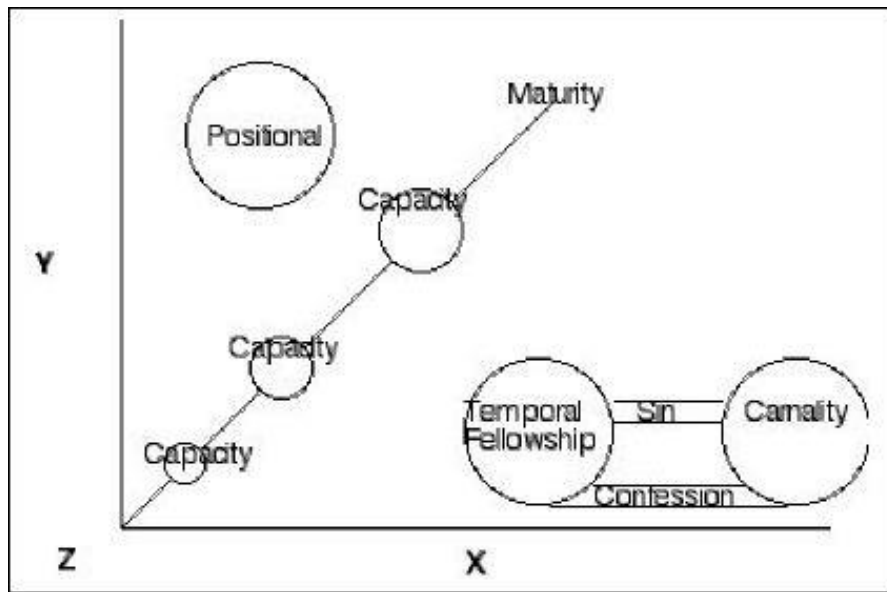
5.5 God, therefore, is free to forgive perfectly. On no other ground can the marvelous statement be understood, "having forgiven you all trespasses." Col 2:13

6. Grace does not appear in the immediate Divine dealings with the sins of the unsaved.

6.1 As in the case of the unbeliever, so also in the case of the believer; God in His infinite wisdom demands confession of sin for fellowship with Him.

6.2 Believing and confessing are two different obligations and should never be confused or interchanged. Those who are without Christ, and thus lost, are never saved by confessing, and the saved are never restored by believing.

7. Grace does not appear in the immediate Divine dealings with the sins of the saved.



1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

7.1 According to Scripture, four vital elements enter into that divine forgiving and cleansing which constitute the restoration of a sinning saint:

7.2 Confession is the one and only condition on the human side;

7.3 Absolute forgiveness and cleansing are promised on the divine side.

7.4 The Christian, even while sinning, is safe from divine condemnation--a product of having an Advocate with the Father--Jesus Christ, our Redeemer and Mediator.

7.5 Divine forgiveness and cleansing are exercised toward the believer in unchallenged faithfulness and justice because God is totally and unequivocally propitiated.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

8. Chafer makes clear in his book entitled *Grace* that the believer makes no disposition of his own sin; that has been made for him. The Advocate, Jesus the Christ, presents the sufficiency of His own spiritual death to meet the condemnation of our every failing.

8.1 The Father does not act in gracious kindness when forgiving and cleansing the believer; He acts in strict faithfulness to His covenant and promise of eternal keeping, and in strict justice because of the work of Christ.

8.2 It may be concluded that grace, as used in the context of salvation, represents the uncompromised, unrestricted, unrecompensed loving favor of God toward sinners.

8.3 It is an unearned blessing, a gratuity. God is absolutely untrammelled and unshackled in expressing His infinite love by His infinite grace through the death of the Christ. Every limitation sin could impose has been dispelled by Him.

8.4 By means of grace human obligation has been forever dismissed and by divine decree human merit has been forever deposed.

9. Grace is the limitless, unrestrained love of God for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness.

10. Grace is more than love; it is love set absolutely free and made to be triumphant. It should be noted:

a. God saves sinners by grace,

b. God keeps through grace those who are saved,

c. God in grace, within the limitations of His first divine institution, works to teach His family how they might live in time as Sons of the Living God, set apart Holy and acceptable unto Him.

10.1 The more doctrine you take into your soul, the more you understand grace. The greatest impediment to learning doctrine is without a doubt "a rejection of grace" instead of the lip service that many people give grace we must savor "the unlimited and unmerited favor of God as we come to Him on the basis of Who and What He is and not who and what we are."

10.2 Hold to the cross of Calvary and eschew the arrogance of limited atonement. There is never anything limited with God. When God does a job it is complete-- so "walk worthy of the vocation to which you have been called," a life of grace one moment at a time. Shout it from the house top, think it daily, speak of it with your family and deny it to no one.

11. Stand up for grace and do not be ashamed.

12. With Paul declare yourself dead to self and alive in Him:

Gal: 2:20-21

"I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son

of God who loved me, and gave Himself for me. I do not frustrate the Grace of God: for if righteousness came by the law, then Christ is dead in vain.”

13. Just as we are proud to be a part of America and that for which our Statue of Liberty stands, so also should we be proud of the cross and the grace and liberty for which it stands.

13.1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Christ is become of no effect unto you who think you are justified by the law; you are the ones who have drifted off course from grace. For, brethren, you have been called unto liberty but use not liberty for an occasion of the flesh, but by love serve one another.”

14. Grace is all that God is free to do for you and for me on the basis of the cross; it is God’s plan for mankind. Rom 3:24

15. Let’s talk a little more about grace and how it relates to us.

15.1 Because God was perfectly **propitiated** by the work of Christ, both the righteousness and justice of God are free to function for our benefit.

15.2 Just in case you are secretly harboring any doubts about how you became a member of God’s forever family, let’s again review Rom 4:4-5.

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

15.3 But such grace doesn’t stop with salvation; it follows you forever.

15.4 Because of the exculpatory work of Christ, no attribute of God’s essence is compromised in blessing the believer.

15.5 The more doctrine you take into your soul, the more you understand grace, but the acquisition of this knowledge of grace comes at a price. You have to show up when Bible doctrine is taught.

15.6 Our salvation has been sealed. We are in Christ and members of God’s forever family, but living the Christian life is a battle and must be fought according to God’s rules and His protocol plan.

15.7 It was the genius of God that made us positionally perfect and acceptable to Him. It is the genius of Satan that causes us to doubt the power of Christ's death on the cross.

16. Grace didn't start with the cross; the tale of grace winds back in time before anything was!

16.1 God's grace was evident long before even the fall of man. Yes, even before the fall of Satan and the restoration, even before the first day in the life of Adam -- God's grace was there.

16.2 For God created everything perfect; His original creation was not without form and void says Isa 45:18.

Isa 45:18 For thus saith the Lord who created the heavens; God Himself Who formed the earth and made it; He established it, He did not create it without form and void. He formed it to be inhabited ...

16.3 Man was totally equipped for perfection after the completion of the restoration. Like the angels, however, he also had volition. He could love and obey God or he could hate and reject God.

Gen 2:2 And on the seventh day God ended His work which He had made; because He had out from grace completed the work.

Gen 2:3 And God blessed the seventh day and sanctified it; because He had provided everything mankind needed and His work was complete.”

16.4 The tree of the knowledge of good and evil was provided to test the volition of man.

Gen 2:17 But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eatest thereof you will surely die.

16.5 Like Satan, man failed to pass the test of volition, and so the issue is now grace versus legalism.

Joh 3:18 He that believeth on Him is not condemned: but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God.”

16.5.1 Man's intrusion into the grace plan of God is the enemy of grace.

Gal 4:4“But when the fullness of time came, God sent forth His Son, made of a woman, made under the law.

Gal 4:5 To redeem them who were under the law, that we might receive the adoption of sons.”

16.5.2 A rejection of God's grace plan is called legalism, which in short is man's effort to gain God's approbation, especially by means of pretending to keep the Mosaic law.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, cursed is everyone who continues not in all things which are written in the Book of the Law to do them.

Gal 3:11 But no man is justified by the law in the sight of God, it is evident: the just shall live by faith.

Gal 3:12 And the law is not of faith: but the man who attempts to do the law he must live in it.”

16.6 After the Fall, only faith could save man and regain his spiritual life.

16.7 Subsequent to the Fall salvation came when Adam and Eve displayed positive volition toward God; they were asked to put on the animal skins, which they did.

Gen 3:21 Unto Adam also and to his wife did the Lord God make coats of skins and clothe them.”

17. One of the major problems for believers is to sort out the difference between grace and legalism.

17.1 Legalism comes in three categories.

17.1.1 Salvation by works

17.1.2 Spirituality by works

17.1.3 Maturity by works

18. We must know the Scriptures if we are to distinguish grace from legalism.

Joh 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

1Pe 4:1 For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same Mind: for He that hath suffered in the flesh has put an end to the control and domination of the old sin nature.”

1Co 2:16 For who has known the Mind of the Lord that it might instruct him? But we have the Mind of Christ.”

Rom 12:2 Be you not conformed to this world but be you transformed by the renewing of the mind that you may know what is that good and acceptable and perfect will of God.”

Phi 2:5 Let this mind be in you, which was also in Christ Jesus.

19. To know the mind of Christ is why we are here in time; the mind of Christ is the source of good works.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

2Ti 3:17 In order that as God’s goal and purpose the man of God may be perfect, thoroughly furnished unto all good works.

20. Talented believers often have a hard time with grace; they think their talent adds to their credibility before God.

Luk 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Luk 18:19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

Luk 18:20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Luk 18:21 And he said, All these have I kept from my youth up.

Luk 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Luk 18:23 And when he heard this, he was very sorrowful: for he was very rich.

Luk 18:24 Grace and legalism are mutually exclusive.

Jam 2:10 For whosoever tries to keep the law, and yet offends in one point, he is guilty of all.

21. Stages of Grace

21.1 Salvation

Rom 3:23 For all have sinned, and come short of the glory of God;
Rom 3:24 we have therefore been justified freely by His grace through the redemption that is in Christ Jesus:

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Acts 16:31 And they said, believe on the Lord Jesus Christ and you shall be saved, and your house.

Joh 1:12 But as many as received Him, to them gave He power to become the sons of God even to them that believe on His Name.”

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all.”

21.2 Logistical Grace

21.2.1 This is that grace which keeps us alive in time and provides everything we need to permit the cycling of Bible doctrine in the soul. Such cycling glorifies God.

21.2.2 We are provided protection in the devil’s world: food, clothing, shelter, transportation to Bible class, the Word, a pastor-teacher, oxygen for the brain, etc.

21.2.3 When positive to the Word we will receive doctrine. The Lord will feed us until we want no more.

Mat 5:6 Blessed are they who do hunger and thirst after righteousness; for they shall be filled.

21.2.4 There can be no spiritual growth without doctrine, so God provides a day at a time for this purpose.

Jos 1:8 This Book of the Law shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do all that is written therein: for then God will make your way prosperous and you shall have a very successful life.”

21.2.5 You will be blessed in time as you cycle Bible doctrine and develop capacity for blessing.

Luke 12:28 If then God so clothed the grass, which today is in the field and tomorrow is cast into the oven; how much more will He cloth you...but rather seek you the Kingdom of God and all these things shall be added unto you.”

21.2.6 Even promotion, which the world attributes to hard work and talent, comes from the Lord.

Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge,
Psa 75:7 he putteth down one and He sets up another.”

21.3 Dying Grace

21.3.1 This is that time when we move from time to eternity, in the greatest of all possible happiness.

21.3.2 Our death is God’s sovereign decision, and His timing is absolutely perfect.

Psa 68:19 Praise be to the Lord, to God our Savior Who daily bears our burdens.

Psa 68:20 Our God is the God Who saves; from the sovereign Lord comes deliverance from death.”

21.3.3 The sin unto death is reserved for the habitual “reversionist.”

21.3.4 Dying grace is only for the mature believer.

21.3.5 In God’s eyes, precious is the death of His saints.

Psa 33:18 Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy;

Psa 33:19 To deliver their soul from death, and to keep them alive in famine.”

21.3.6 Dying grace is the golden bridge from time to eternity.

Hebrews 11:13 These all died in faith having not received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

22. In summary, grace is God’s genius for dealing with man in order to provide all God has determined in His divine decrees after having seen the beginning and the end and all that transpired in the interim.

22.1 Grace is all that God is free to do for mankind on the basis of the cross without in any way compromising His character; it is God’s plan for mankind.

22.2 Without Christ there is no grace because He is the only object of faith capable of producing salvation and our justification.

23. Before I teach 2Ti 1:10 I want to again give you an expanded translation of 2Ti 1:9.

Expanded Translation

2Ti 1:9 remember Timothy, it was God who saved us and called us to a holy life -- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

Now let’s see what we can learn from 2Ti 1:10.

KJV

2Ti 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

End Lesson

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